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THE Justicite

(SECOND YEAR OF PUBLICATION)

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SPIRITUALISM AND THE PHYSICISTS

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(By Dr. F. H. HAYWARD)

I do not wish to suggest by the above title that there are many physicists who are devoted to Spiritualism. Most of them are totally indifferent, or even hostile But the cases of Lodge, Crookes, Barrett, and, two generations ago, Faraday, are sufficiently striking to tempt us to ask whether there is anything in the study of physics—that is, the study of inorganic, but not chemical and still less biological, forces—to predispose men, especially when they reach the elderly stage, to dabble in Spiritualism. I think there is, and that there is an important lesson here for Rationalists

I am prepared to be told that my facts are wrong; that the four names just given could be matched by four names equally eminent among chemists, biologists, and sociologists. Robert Owen dabbled in Spiritualism towards the end of his life; Conan Doyle had a medical rather than a physical training; Wallace knew biology (and, forsooth, phrenology) I will give up my argument as soon as the basis of it can be knocked out. But until then I shall retain my opinion that there is something in the study of physics that predisposes certain emotional men to fall back on sensationalism as they grow older. Or, rather, there is something lacking in the study of physics.

First, and least important, there is lack of knowledge of morbid mental phenomena. Lister once remarked with regard, I think, to Crookes's infatuation for Spiritualism (the passage can be found in Godlee's Life of Lister), that, if only Crookes knew more about insanity and delusion, he would not be a Spiritualist. I only assign, however, a secondary weight to this argument; it applies to all of us who have not studied mental pathology. The only advantage any of us may have over Crookes is that, not having concentrated our minds so much on physics, we may have had more opportunities for the study of general topics. A specialist has always this disadvantage—he has less time than non-specialists for miscellaneous study; hence his opinions on general topics may be actually less valuable than those of many other people. However, I waive that argument, and pass to one which I think is much more important.

There is something in physics that is extremely cold and objective. Forces, atoms, and electrons stand at the opposite pole to minds and societies. Physics is the least human of the sciences, the furthest removed from those sciences that are normative, pragmatic, perhaps even creative. The student of biology, physiology, or sociology is constantly confronted by problems of practical moment for the human race; problems of eugenics, housing, and the like. His emotions, perhaps even his artistic instincts, receive a direct stimulus from his studies.

The physicist has no such advantage. The lines of magnetic and electrical force that first studied by Faraday have nothing in common with the forces of heredity or education in human societies. The behaviour of partial vacuna to electrical differences of potential, studied by Crookes, the behaviour of electrical waves in the ether, studied by Lodge, have nothing in common with the behaviour of rich and poor in factory or concert room. The physicist does not touch the problems of life at all. His mind is consequently starved, and I suggest that in these circumstances he becomes

(Continued on page 7)

RELIGIONS ARE MEANS OF ROBBERY AND EXPLOITATION

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(Continued from our last issue)

6. THE PRIESTS:–As the Purohits are the attendants on man to God, the priests are attendants on God to man. He is the medium and the goal. Offerings made by the people to God could only be made through him. He is the watchman on God; the keepers of the keys to God's mansions. Without his permission we cannot see God on earth.

He is a regular premium on the people. All that the ignorant give in the name of God—flowers, food, fruits, money, jewels and the like—goes unto him. He lives on the public in the name of God.

Not pleased with the emoluments he gets every day, he arranges special functions to God—His marriages, His nuptials, His child birth, etc As permanent subsidies for these vulgarities, they are given Inams, with hereditary and other incidental rights.

7. THE CAPITALISTS:– Though the capitalists do not really make their living on religion, it is perhaps the strongest foundation on which they thrive. They know the purpose of religion best and they use it to the best of their advantage.

The blind belief that is religion is ruthlessly exploited by the capitalists If the people lose their belief in religion, the foundations of capitalism will shake. Therefore whether or not they have belief in religion they profess it out of necessity–the necessity of which Voltaire speaks and the world approves.

To amass money is to exploit; and religion, as we have seen earlier, is a handmaid of exploitation. Capitalists make lavishing use of it in making money, in keeping it intact, to get things done in a cheap and easy manner, and to keep people under control and to blind them to the realities of lif

They exact usurious interest and it is not paid, they invoke the name of God and show the debtors the horrors that they will be put to in Hell. The hardearned belongings of others are exploited in the name of religion.

They hoard all articles of essential and primary use from public consumption, charge exorbitantly and bring the services of religion to shatter opposition to such methods.

They live on others' labours; they ride on others' shoulders. And religions finds gallant excuses to support their merciless and morbid methods of exploitation

Exploitatien is expropriation of surplus profit. That is the crieterion of capitalism. This foundation of capitalism is the basis on which all the capitalists of the world—all the exploiters of the world—unite, even in spite of mutual competition that always exists in them. This unity of the capitalists has transcended national boundaries, and capitalism functions as an international agency. This consolidation of capitalism on a world basis has completed the ring of international reaction. And that reaction of doubtful capitalism is Fascism.

Born in crisis, when all the progressive potentialities of capitalism are exhausted, Fascism is a method of voilence—the voilence of decaying capitalism. Force is its forte and war its livelihood.

The birth of Fascism is the beginning of the regimentation of the entire social life of a country. Autorchy of the highest order—both economic and political—is the law of life under Fascism.

Religion, propagating the cult of the Superman, prevails. Authoritarianism and all its accompaniments, shall be the normality of life. Therefore, capitalism, under the umbrage of the pompous religion, is capable of all the doings of the depravities of the human soul.

8. KINGS:—The king, religiously looked at, is the personal representative of God on earth. He has come here to aid God in the governance of the country. He could do no wrong. He is the son of God and father of the people He has no business to exist but for the sake of the people.

Therefore, the very edifice of his being is based on the people. He lives for them; he lives on them. The foundations of kingship are based upon religion—the cementing factor between king and man. If the religious sentiment of the people is dead, the king shall have no place even to hide his face. For sustaining their realms, they preach religion.

In good old days, kings thrived on war, and what other means could they find than religion to precipitate wars? Without keeping the masses in servitude and ignorance, they cannot live, and religion was their handmaid to do the job and do it successfully.

To-day they support one sect and to-morrow they placate the other—and all in the

PONGAL

WISH OUR READERS
A HAPPY PONGAL

name of doing good to the people and keep their faiths untramelled. Kings support vested interests and vested interests support the kings—the people stand at stake, and religion is the guise to cover the follies.

Thus religions are being used as means of exploitation. The various classes of people concerned vindicate the view. They all enjoy rights without corresponding duties or liabilities, and they are a permanent liability on the people. Religion had been the sheet-anchor for all their deceptions and vulgarities. They have been practising this since the dawn of civilisation. The day is not far off, when this prolific means of exploitation ceases to exist.

Kingship has fallen to disrepute. The idea of centralising power in the hands of one individual or a group of persons, however intelligent or noble they might be, is repugnant. Decentralisation of power, broad-based responsibility of the people's representatives has become the state of the people.

These are days of democracy—democracy of the highest type. The monarchs or the mighty must bow their heads. Religion cannot save them; reaction cannot rule for long.

[From "Social Revolution" by Sri Brahmanandagiri Swami]

1946
NEW YEAR MESSAGE TO PERIYAR.

VIVE More Our Leader Periyar
Long live his name in Glory–
May he live long more years hoary
To lead us to light, Our Periyar–

Wise are his words; ever bold and sweet
Sound his ideas, firm his habits and tomes
An organiser to the marrow of hones
Orderly in his seething activities we greet.

Knoweth he well his workers first
Discern their qualities from defects replete.
And use them each in his place meet
Lastly sit at helm, watch let none burst.

Pray do we, may he lead to forseel
Aware he is–to forsee is no joke
To enjoy respect not as veteran in the yoke
But never grow old, stay fresh and free.

May our leader abound in prerequisites
Ably executing with plebian conduct
Foresight and unflinching courage, faith in product
Of his masses, never ageing spirits.

As at the apex of pyramid, may he find
Strong aides at sides to rely & win
The object in view with omnipotency akin
With brillancy of thought & originality of mind.

Enormous in power with clear thinking
Nothing to seek, are his parts for the job
Neither eulogies, nor enthusiasm of the mob
Make him sure–no bed of roses a–pricking.

He clearly shows his want in address
Allows not people to think but save
Them the troubles, thus write, think & behave
A force terrible & dominating to sweep Congress

His measures are with matter & men
Once plenty of this & more of them ready
Sure our victory from impending tragedy
Are his counts from the depth of his soul-Amen.

Of the needs & welfare of people
Ever he thinks, his aims at their happiness
Prove him an incarnation of toilers' progress
He is fashioning History of Future triple.

May he live long with these points deep
Driven us home with force of hammer
Conveying us a sense of energy, calmer
Words & impressions pegged in heads to keep!

LONG LIVE E. V. R.

Cochin
1-1-'46

N. MADHAVANE.

The Justicite

Erode, Saturday, January 5, 1946.

THE EXECUTIVE COMMITTEE OF THE DRAVIDAR KAZHAGAM

THE Executive Committee of the Dravidian Federation has elected Com. T. P. Vedachalam, B. A., B. L., as its Working President and Com. N. Arjunan, Elaya Pattakkarar of Palayakottai as Vice-President. Com. C. N. Annadurai, M. A., has been elected as the General Secretary and A. Dravidamani, B. A. as the whole-time Joint Secretary to attend to office and administrative work.

Com. Vedachalam is very well known in Tamil Nadu. He neither seeks nor has he so far gained any personal interest or publicity or honour through the Kazhagam. Modest and meek, he is a man of sterling charecter. It is these qualities and traits that have endeared him as the fit and proper person to be the Working President. Com. Vedachalam is in no way dependant on the Kazhagam as leader for his personal advancement.

The Kazhagam therefore must be congratulated in having secured the services of such a person. We have therefore every reason to expect the Executive Committee to render great and glorious service under his Presidency. We also expect every member to extend his support and cooperation to Com. Vedachalam to make his term of office useful and fruitful.

The Vice-president of the Executive Committee is the Elaya Pattakkarar and the brother of the Pattakkarar of Palayakottai who is the leader of the Kongu Vellalas and their Magistrate. Further he is the son-in-law of V. C. Vellingiri Gownder who as recently returned unopposed to the Centeral Legislature and who is one of the leaders of the Congress. It is his deep conviction in our ideals and principles and his desire to redeem his people from superstition and Nationalist dope that have impelled him to actively associate himself in the activities of our Kazhagam. Without any tinge of self-interest or egoism he has come forward to serve our cause truly and sincerely. This indeed is a great boon and the Kazhagam deserves our congratulations.

The election of Com. C. N. Annadurai; M. A. as the General Secretary and Com. A. Dravidamani, B. A. as the whole-time Joint Secretary of the Committee is welcome and commendable.

There can be no doubt that during the period of Office of such able, energetic and intelligent persons the propagation of our cause and ideals and the general work of the Kazhagam may be carried on in a splendid and successful manner.

We have no doubt that the appointment of Com. N. V. Natarajan of Madras and Com. Rama Subbiah of Karaikudi will result in good organisation and inaugaration of many branch Kazhagams throughout Tamilnad.

In general for some years more we must concentrate on Organisational Activities. We will not be invloved in elections or job-hunting. Hence there is now no room in our Kazahagam for self-seekers and turn-coats. Above all we can expect to carry on our work continuously and vigorously with good organisation and discipline and there will be no room for cliques and clashes.

The Executive Committee has drawn up the following ONE YEAR PLAN for the current year:— (1) To enroll one lakh of members for the Kazhagam (2) To collect a Fund of Rs. 50,000/- for the Kazhagam (3) To conduct and carry on propaganda of the Dravidian Movement in Andhara Desam, Kannadam and Keralam. (4) To give precedence and prominence to Social Reform Activities (5) To organise the Black Shirts as a Great Force (6) To arrange and organise the celebration of various 'Days' connected with the Dravidian Movement in all places and in every Branch Kazhagam. (7) To adopt a suitable Flag for the Kazhagam and (8) To take all necessary steps for the early release of N. S. K. and Bagavathar. the two Gems of Dravidam.

The aforesaid Eight-Point-Programme has been laid down as our goal for the current year. Another important matter was also discussed and decided at the meeting. It has been decided to start and run a Tamil Daily as Party Organ. At

the outset Periyar expressed his inability to shoulder administrative responsibility due to advancing age and failing health; but he assured those present that he was prepared to place all his Printing Machinery and materials at the disposal of any responsible person who might undertake this work. He however added that the person who comes forward to undertake this task must have the necessary resources and opportunities to bear all loss atleast for one year at the rate of Rs. 2000/- per month.

Many comrades came readily forward to undertake this task and assured Periyar that it would be quite possiable to collect a fund for this purpose at Rs. 1000/- or Rs. 2000/- per district. Many expressed their willigness and readiness to donate then and there Rs. 500/- and Rs. 1000/- each. All of them requested Periyar that he himself must start the Tamil Daily for the Party. Periyar assured them that he would consider the matter deeply and that he would convene a meeting for this purpose even in January and would entrust this work to that committee and would extend all his support and help to this committee. We understand that many members expressed their willigness to resign their present jobs and devote themselves to this work. We hope that within a short time we may have a Tamil Daily for our Party Propaganda.

It is our considered opinion that always the Party Organs must be run and conducted by individuals on their sole responsibilities and in their individuals rights. And that under no circumstance the Party Organ must be run and conducted under the joint management of Party members. The Party Organs that are run under the joint management of the Party members in the name of the Party have never been successful. As an instance in evidence we cite the Justice Party Organ and its inglorious end. Although many lakhs of rupess were spent on that Organ it did not flourish or survive. It had to be sold in the end to discharge the debts incurred in its behalf. The days that it functioned well were far and few between.

In fact such Party Organs had been the cause of many cliques and clashes within the Party. In those days the Ministers contributed each Rs. 1000/- per month. The Governor's Executive Councillors appointed at the instance of the Party contributed each Rs 500/- every month. The Zamindars, District Board Presidents, Chairmen and many more persons contributed in tens of thousands. All this was not sufficient. The Organ consumed Rs. 30,000 to Rs. 40,000 of Nair Memorial Fund. This was not all. The Theyagaraya Memorial Buildings worth about two lakhs of rupees had to be sold for Rs. 70,000 only to discharge the debts. The reward the Raja Saheb of Bobili received for undertaking the responsibilities to run and conduct the Party Organ was that he was served with notices and decrees were executed against him. He had necessarily to sell the machinery and to contribute from his private purse to liquidate the debts. All these because, the Party Organ was run and conducted under a common management by the Party.

It is therefore imperative and essential that the Party Organ must be run and conducted by a single individual alone on his sole and individual responsibility. It is dangerous to run the Party Organ under the responsibility of even two persons.

If there are no responsible and reliable persons in the Party to run and conduct the Party Organ in his individual capacity, it only reveals the low ebb of the Party. It does not therefore follow that the Party Organ must be run and conducted under common management by the Party members. Such a course and step must be deplored and disapproved.

Further if the Party Organ is run and conducted by an individual in his own name and individual capacity mistakes, and misdeeds if any will only reflect on him and not on the Party. The Party will not suffer any setback; nor will it sustain any loss. On the other hand if the Organ is run by the Party itself in its name, any mistake or misdeed will lead to, as in the case of the old Justice Party, internal dissensions, public ridicule and strife within the Party and will ultimately affect the Party adversely. We can multiply instances of such cases from our experience; but we think we need not labour this point any further. It is our considered opinion that if there must be an Organ for the Party, the members of the Party must place their faith and confidence in a single sincere individual and extend their support and help to enable him to run and conduct the Organ. They must not attempt to run and conduct the Party Organ in the name of the Party under

common management.

At the instance and request of Periyar a Five Year Tour Programme was drawn up and ways and means to implement the same were devised at the meeting. A budget for Rs. 15,000 for this purpose was also prepared.

The budget is as follows: Rs. 5000 for the purchase of a motor car; Rs. 3000 to meet the salary of the driver for 5 years at Rs. 50/- per mensem; Rs 2000 to meet the wear and tear expenses at Rs. 400/- per annum; and Rs. 5000 to meet the petrol expenses at Rs. 1000/- per annum, thus making in all Rs. 15000.

It is noteworthy that even in this connection many members came forward with their help and support.

A comprehensive plan representing various views for organising the Black Shirts was drawn up and it was decided to leave the control and direction of the Black Shirts in the hands of Periyar.

We hope to realise these aims within the limit of Rs. 50,000 mentioned above.

We will deal with the collection of the Fund in our next issue.

Periyar

Periyar E. V. Ramasami will leave Erode on 5-1-46 to tour as follows:

Ramnad District

6-1-46	Karikudi
7-1-46	Tirupattur
8-1-46	Sivaganga
9-1-46	Sattur
10-1-46	Srivilliputur
11-1-46	Mumsapuram
12-1-46	Arupukottai

Comrades RM. Subbiah and S. S. Palanisami origanse these meetings.

Madura District.

13-1-46	Madura Morning Annadurai Reading Room Annivesary. Evening Public meeting.
14-1-46	Periyakulam
15-1-46	Nilakottai
16-1-46	Chinnalapatti
17-1-46	Vadipatti
18-1-46	Madura American College
19-1-46	Sholavandan
20-1-46	Madura— Morning Opening of Talamuthu – Natarajan Reading Room.

20th evening Dindigul.

Comrade C. Muthirulandi organise the above meetings on behalf of Com. S. E. Sukkuni.

There will be loud speaker arrangements in all the meetings.

After touring Ramnad and Madura districts Periyar will tour Tinnevelley District to the end of this month.

N. S. K.—M. K. T.

Release Appeal

Resolutions requesting H. E. the Governor of Madras to show mercy and release N. S. Krishnan and M. K. Thiyagaraja Baghavathar were passed at the following meetings:

At the executive committee meeting of the Negapatam Self-respect Association held on 11-12-45 under the presidentship of Com. T. K. Vijayaraghavalu; at the Palayapatti Viswabrahmana Mahajana Valibar Sangam public meeting on 14-12-45 under the presidentship of Com.N Narayanasami Achariar, at the public meeting held on 23-12-45 under the auspicions of Pennagadam Sivagurunathan Kazhagam under the presidentship of Com. S. Radhakrishnan (Student Annamalai University); public meeting under the auspices of the Mayavaram Taluk Kornard Viswakarma Youngmen Association, on 23-12-45 under the presidency of the Mayavaram Municipal Chairman Com. C. Kanakasabi Chettiar; Thiruvannamalai public meeting on 30-11-45 under the presidentship of Com. A. Narayanasami Mudaliar B.A., B. L.f at the North Arcot District Dravidian Conference held on 9-12-45 under the presidentship of Com. T. P. Vedachalam; at Ipoh Maruthuvar public meeting on 9-12-45under the presidentship of Com. P. Angamuthu; at a meeting of the Tuticorin Viswakula Illinger Sangham on 18-12-45 under the presidentship of Com. R. Subbiah, at a public meeting of the Thuriyur Viswhakarmas held on 30-11-45 under the presidentship of Com. Sathuraman; at the executive committee meeting of the Tiruvannamalai Dravidian Federation held on 21—12—45; at the Mayavaram Tamil Sidavaidhya Women's Sangham meeting on 19-12-45 Com. R. Ramamirthathammal presiding, at the Sholavandan Viswakja Samarasa Sutha Sanmarka Sangham on 26-12-45 Com. S. R. Kupusami presiding; at the Baflagandu public meeting on 27-12-45 Com. K. R. Sami presiding; at the Palani Dravidan Federation public meeting held on 26-12-45 Com. K. Narayanasami presiding; at a public meeting under the auspicies of Madras Chintadripet Justice Dravidian Federation held on 18-12-45; at the Villupuram Viswabrahmana Sangham public meeting held on 11-12-45 under the president of Com. N. Govindarajulu, Villupuram Municipal Chair-

Resolutions at Local Boards and Municipalities

—:o:—

The following resolution was passed at the District Board meeting held at Vellore on 22-12-45 under the presidentship of Com. Bakthavathsalam Naidu.

"This Board resolves to address His Excellency the Governor of Madras for his kind consideration to release Comrades N. S. Krishnan and M. K. Thiyagaraja Baghavathar as their services are very essential for the Cinema World."

The resolution was moved by Com. V. S. Viswanatha Mudaliar and duly seconded and carried unanimously.

* *

Similar resolution has been passed on 24-12-45 at the Salem Municipal Council meeting under the presidentship of Com. P. Ratnasami Pillai.

* *

Such a resolution moved

man; at the Salem Ammapet Justice Tamilar Sangam public meeting held on 14-12-45 under the presidentship of Com A. Murugasa Mudaliar; at the Cuddalore-Vandipalapam public meeting held on 28-12-45 under the presidentship of Com. N. T. Arasan, and at the Conjeevaram Dravidian Federation Anniversary on 28-12-45 under the presidentship by Com. C. V. M. Annamalai.

Mahazar and telegrams have been sent to his H. E. theGovernor by the citizens of Thandiyarpet (Musiri Taluk), Panruti (S. Arcot), Meensuriti, and Self-respect Dravidian Illinger Kazahgam, Thiruvathipuram (N. A.)

by Com. P. V. Poonusami Nadar has been passed at the Tuticorin Municipal Council meeting held on 28-12-45.

* *

Such resolution has been passed at the following: At the Pudupalayam Panchayat Board meeting held on 30-11-45. The resolution was moved by Com. Annamalai Achari, at the Ammapet village panchayet court meeting the resolution was moved by Com. P. L. Palanisami Chettiar and seconded by R. V. Kandasami Mudaliar; at the Sivaganga Panchayat Board meeting held on 18-12-45 under the presidentship of Com. S. R. M. Venkatachalam Servai, and at Manachanaloor Panchayat Board meeting held on 24-12-45 under the presidentship of Com. A. K. Iyanaj Chettiar. The resolution was moved by Com. S. P. Sambasivam.

(Continued from page 1)

hungry for a richer diet of experience, particularly at a moment of grief.

Now, I believe that if our social and educational arrangements were better, if we had great collective functions rich in music, poetry, ethics, and inspiration, the hunger of the physicist's heart would be appeased. He would feel that "we are members one of another", that eternal life exists here and now, that there is a noble immortality of memory and influence whose potentialities we have hardly yet attempted to exploit in modern society. If the death of Raymond—and of a million Raymonds—were treated in the way that great memorial art should treat it, Raymond's father might not have been tempted to go to the Witch of Endor for consolation. But in our modern world, grief, like sex, is allowed to play havoc with men and women. Instead of being transmuted into something that is rich in noble human fellowship and idealism, into trains of fine and inspiring assciations, and into emotions which have lost half their sadness by losing all their particularity, grief sits like a load upon the heart, demanding a tribute of the reason that can be paid only at ruinous interest. Superstition and sensationalism see in this their supreme opportunity.

Every subjecf with me leads to the theme of education, and my plea in the present instance is for an emotional education that will drain off grief and make it fertilize instead of desolate human life. I know of only three remedies for actually existent human misery (as distinct from future misery, removable by the conscious effort of man)—drugs, sensationalism or superstition, and beauty Beauty, as Shelley and Keats insisted, is the "friend of man," fitted, if not designed, to cheer him in his vale of tears. In the present instance beauty, by making grief less particularist and selfish, is able to save man from his lust for narcotic drugs or the subtler stupefaction that superstition and delusion will supply. The Church, with all its faults, does profess to supply a remedy, or at least an anodyne, for grief; and Spiritualism does the same. I contend that high educational art, exploiting the resources of music, poetry, etc., and at no point flouting actual pronouncements of truth, should be a successful rival to physical and spiritual

durgs.

I am not suggesting that Lodge became a Spiritualist merely because Raymond died; he was hankering after it years ago. Nor do I assert that when a scientist goes astray on this topic he is always a physicist, ignorant of biology and hungering for a more living subject-matter than electrical waves and lines of force. My point is that so long as human emotions are not supplied with adequate channels of expression—channels which high communal art can supply—these emotions will force their way through cracks and crannies and work mischief. This tendency will manifest itself particularly in times of grief, and, if among scientists at all, among those whose studies have been particularly remote from life.

There is one other consideration which, for completeness' sake, I must mention. It is less honourable than the former one to the scientists we are discussing, but it is not dishonourable—it is human; as Nietzsche would say, "all to human."

I can conceive that in some twenty years' time I myself may, as my feeble life-effort approaches its end, feel profoundly disappointed with myself and the world. The harder I have worked the greater, perhaps, will be the sense of futility, and the more difficult to discern that all has not been futile. So little done, so much to do; so many hopes once eagerly cherished now seen to be unrealizable. Can it be that I, poor centre of the universe, am soon to be removed from that place; that so many sincere toils are to come to an end?

I can conceive of such thoughts possessing me in years to come, and if I had the eminence, in certain fields, of the four physicists mentioned above, the pain of parting with life would be still greater. "Fame?" What is it worth when life is drawing to a close? "A close?" Nay, it cannot be, it shall not be the close! My work, my precious work; it must go on, it shall go on!......

I believe that this feeling—eminently human, pitiably excusable—explains why some men of high attainments are attracted by Spiritualism. They fear death and hate death, and, owing to our frightfully defective education, have neither been weaned, as Buddha tried to wean men, from the love of life, nor learnt to love, as Jesus urged, every man "as oneself," and thus to feel that, though one poor individuality may fuse the skirts of its self, others remain and life remains. I believe that through high ethics and high art this subtle selfishness can be uprooted, though it is not uprooted from me and probably from few other men.

I would add that in these remarks I do not desire to prejudge the question of a life after death. In this world I prefer to work as if "the night cometh when no man can work"; but that is a pragmatic, not a speculative, principle. And I prefer not to identify my wishes and my fears with facts of the universe But I am openminded, though all the probabilities seem to me to point in one direction, and though I believe that in five years' time Spiritualism will have the greatest slump it has ever experienced.

("Literary Guide")

D. S. F.

A meeting of the Villupuram Dravidian Students' Federation was held on 9-12-45 under the presidentship of Com. Narayanasami at Periyar Illem. Com. Murugasan address the gathering. After an vote of thanks by Com. Palanikannu the meeting terminated.

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Needamangalam Dravidian Students' Federation meeting was held on 9-12-46 under the presidency of Com. S. Saravanan B A.

Comrades V. Chinnathambi, S. K. Sami and K. R. G. Pal addressed the meeting.

* *

The first Anniversary of the Tirupattur (N A) Dravidian Students' Federation was held under the presidentship of Com C. N. Annaduri M A. on 30-12-45 at Meenashi Talkies.

Comrades T. N. Subramaniam, M. Netesan, A. D. Narayanasami, N. V. Natrajan, V. R. Nedenchaliyan and A. P. Janardhan opened the portarits of our leaders and comrades.

In the evening public meeting was held under the presidency of Comrade M. Natasan. Com. C. N. Annaduri and others addressed the meeting.

In the Night the Drama "Ganothayam" was enacted with V. R. Neduncheliyan M. A as president. (F. A. C.)

Dravidian Federation

(Justice Party)

Members enrolled upto 5th January 34514.

Amount of Subscription received Rs. 3435-8-0.

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